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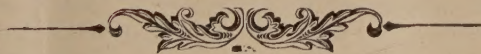
THE KOREA MISSION FIELD

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KOREAN STUDENTS SOJOURNING IN TOKYO.

SEE PAGE 187.



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THE KOREA MISSION FIELD

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VOL. XI.

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EDITORIAL PAGES.

SPIRITUAL GYMNASIA.

This quarterly issue of THE KOREA MISSION FIELD is devoted to the missionary enterprises of the Churches of Christ in Korea, which activities may be styled Spiritual Gymnasia,—an arena with appliances suited to the development of Christians into a closer likeness to the Master. Jesus was the Messiah, the One sent by God into the world and into humanity to enable men to say "Our Father," and Who also said "As My Father hath sent Me even so send I you." It thus appears that Christians are Messiahs or sent ones, too. Because Jesus was obediently faithful to His Father's commission, "Therefore God hath highly exalted Him and given Him a name that is above every name, that in the name of Jesus every knee shall bow and every tongue confess that Jesus Christ is Lord, to the glory of God the Father." As Christians are faithful to their Messiah-ship; are obedient to the Master's great commission, witnessing to Him through all the world to every creature, the Master highly exalts and honors them enabling them to face undaunted the fiercest gainsayers with the attestation, "We are witnesses of these things and so is the Holy Ghost Whom God hath given to them that obey Him." Thus steadily and surely are Christ's followers brought into conformity with Him until the living truth shall be manifested in glory according to the promise, "Verily I say unto you, ye that have followed Me, in the regeneration when the Son of Man shall sit on the throne of His glory ye shall also sit on twelve thrones judging the twelve tribes of Israel."

The best thing that can be said for the Korean Churches is that, when properly presented to them, they take as naturally to missions as a duck takes to water! For some time a considerable number of missionaries in this land believed that even self-support was beyond the reach of the Koreans because of their deep poverty, and that for the maintenance of their own churches they ought to be aided by foreign money. While they were thus compassionated by being misrepresented to themselves, they partly believed the falsehood, but when the Bible teaching was faithfully preached they found that they not only had feet but they got upon them, not alone for self-support but for missions as well;—not dubiously or half-heartedly but gladly and enthusiastically, *i.e.* in a-God-within-them way.

The following presentations are simple, to the point and, for the most part, brief, so that one who runs may read them. A real start will be seen to have been made, and those Christians in Korea who are

not advancing to martial mission-music are rapidly falling into line so that a united mission front may be expected, in the near future in Korea!

The Australian Presbyterian Mission is not specifically represented in this number, but it is due it to state that being a part of the Presbyterian General Assembly of Korea, it participates in the enterprises presented in the first article.

THE CHURCH MILITANT, WAR AGAINST WAR.

II.

WHY DOES NOT THE CHURCH STOP THE WAR?

"Trade follows the flag" is the slogan of many nationals, whereas trade really follows Foreign Missions which foster and develope peace which is a normal condition of trade the world over. Not a few of those who profess and call themselves Christians aver that they do not believe in missions though they very much believe in trade and that it is the flag's business to promote it. To-day the flags of Earth's mightiest nations are seen to be followed by carnage of a scale and character so horrible that civilized men the world over are willing to unite, under any rational leadership, for the suppression of this frightful war. Is not this the opportunity of the ages for the Church of Jesus Christ whose business it is to herald the Gospel of Peace to the nations, to step forward and claiming her rightful privilege to lead in an adequate missionary movement for the suppression of this hemispherical war!

The President of the United States has tendered his good offices for peace but has been told that the time for such service is not yet. The Pope, likewise, has put forth fruitless effort; and the Federal Council of the Churches of Christ in the United States has sent several missives to the German Clergy which have elicited responses to the effect that their Emperor and nation are in nowise responsible for this war but have simply been victimized by their enemies and by public opinion! The effect of these and similar efforts seems to be that almost everybody has settled down to the belief that this war can never be ended except by the exhaustion of one or of both of the contending parties. All this only emphasizes the pertinent question, "Why does not the Church stop the war?"

It goes without saying that such an enterprise is rendered most difficult for the Church because of the Churches, which represent and stand not alone for Christ, but for Communion and Denominations. We have the Roman Catholic, the Greek and the Protestant communions, the last named, in the United States alone, being split into one hundred and eighty fragments, each fragment believing more in its separation from, than in its union with the others. This disunion frightfully handicaps the Church in the proposed enterprise of stopping the war, if for no other reason than that it elicits the taunt, "Physician heal thyself." If the Church of Jesus Christ had been united eccle-

siastically because it was united spiritually, this European war never could have transpired. We go a step further and affirm that even now if the churches will listen for and will respond to the call of the Master for "Union" as interpreted and urged by the Holy Spirit, then each ecclesiastical dry bone will seek its fellow for articulation, and being clothed with flesh and inspired with a human-divine life will stand up an exceeding great army and, forthwith, this war will be stopped! How then can we be helped to hear this call of the Holy Spirit?

(I) We Need to Realize the Catastrophe which has overtaken us. It was stated that in the great Chicago fire not alone men, women, and children of divers conditions and races; but dogs and cats, rats, mice, rabbits and chickens sped peacefully together along the streets seeking refuge from the common destruction. The same thing is seen to-day in every nation which supposes its existence to be imperilled: conservative, democrat, progressive, rich, poor, learned and illiterate Socialist, Communist, All, through common peril are welded together as one man! Since they do this to win a corruptible crown cannot Christians, for the sake of the Kingdom of God, unite for the preservation of the precious accessories of civilization and of religion? Failure to do this would seem to argue failure to appreciate the immensity of the catastrophe which has overtaken us. Not long after the breaking out of the war I said to a professional soldier, "You doubtless, better than a layman, can realize the fearful vicissitudes entailed by this war?" He answered, "That may be true but it is also true that no man, by any possibility, can realize one one-thousandth part of the horror which it will involve; so that when war was declared, I sat down and cried, feeling that there was nothing within my power that I would not have done to prevent it; and now, there is no sacrifice within my power that I would not make to stop it!"

If this man's statement is true, or even half true, and Christians realized it, what could prevent denominational barriers, for the time at least, vanishing as thin smoke, as all good men among neutrals at least, strain together to the utmost, to quench this consuming fire. Since Christians have not thus united because they have failed to realize the situation how, then, can we be enabled to realize it? We reply

(II) Let Christians Truly Pray.

Our first petition should be, "Lord teach us to pray;" and lo! before we speak comes the answer, "When ye pray say Our Father." Ours and theirs! Father of us and of our enemies; and if their Father and our Father then we must be brothers and deadly strife is fratricidal. Why then murder one another? Dost answer, "Our nation is in peril?" In prayer, Christ teaches that national existence is not of first importance but is secondary; listen, "When ye pray say first," "Our Father," and then, "*Thy* kingdom come, *Thy* will be done in earth as it is in heaven." If Caesar is to have his due, so also is God to have His, and God's claim takes precedence in every respect; "Seek ye *first* the kingdom of God and His righteousness and all other things shall be added..."

Does a beligerent retort, "But our personal wealth and national resources are jeopardized!" Christ covers this point in His prayer teaching, too, "give us this day our daily bread," and the great Apostle's comment on the teaching is, "having food and raiment let us be there-with content."

Christ further teaches us to pray, "forgive us our debts as we forgive our debtors." If men have robbed us, their enemies, we have robbed God, our great Friend, which is worse, and are under everlasting condemnation unless forgiven by God, which is impossible to the man who forgives not his brother man his trespasses. And further, "Lead us not into temptation"; suffer us not to be tempted to pray otherwise than as above indicated and so fruitlessly; to blame others for our failures and charge with wicked folly those whom we are bound to love with an abandon of good will commensurate with their need; tempted to exalt country above Christ and to eye the dollar to the obscuration of the vision of the All Father; for so to do is to "fall into temptation and a snare and into many hurtful and deceitful lusts which drown men in destruction and perdition," to the whelming of the civilization of a continent; in which process millions of fathers and brothers are hurled to death and other millions of wives are made widows and children fatherless, and all to the music of hate! Surely "the love of money is a root of all kinds of evil," including inspiration of, if not possession by, the Evil One, and hence the perfection of our Lord's prayer teaching in its final clause,—*"Deliver us from the Evil One."* Now, if Christians will truly pray this disciple's prayer, God will surely answer it, for, so praying, they will become united in a supreme ambition to glorify God by loving one another: and thus God, through Christians, will stop this war.

Do you ask, how? We answer, "Love never faileth" to find a way. Instead of committing such an enterprise to President, Pope or Federal Council, God might prompt us, who are real Christians, lovingly to beseech, through personal letters, our Christian friends among the beligerents, and, as far as possible, to saturate the religious and secular press with fraternal and love provocative messages to those who are actively at war, assuring them and all men that the dreadful European conditions are not chiefly because of the faults and the sins of one or several so called Christian nations, but rather of all of them and of us in that we all have assisted to generate the atmosphere which made such conditions possible; for, if all but two or three had been true to truth well known, the derelicts would have been constrained to better issues. Let us, therefore, confessing our *own* sins and the sins of our *own* people, cease from strife and with the weapon All-Prayer beat down the foes of Christian Union and with one mind and heart "forgetting the things that are behind and reaching forward unto the things that are before, press toward the mark for the prize of our high calling which is in Christ Jesus." How could we, who are Christians, ever have thought of doing less!

But does any answer, "the censor would never permit the soldiers

to receive and read such letters and papers." We answer, "The aeroplane is a new and better, because a heavenly, postman made ready to our hand who, in searching for his high calling, hitherto has sadly missed the mark, dropping bombs on defenceless women and children, and defiling the heavens with blood. Freight the aeroplane not with bombs but with blessings. Let a dozen of them, as they float and swing above an army, scatter Gospels and papers, "leaves of healing" inscribed—"God is love." "All we are brethren." "He that will be chiefest shall be last of all and servant of all." "Love your enemies—that ye may be the children of your Father." "He'll forgive our transgressions and remember them no more." Let this be done, this shower of blessings shed over all hostile armies. Then, a day or two later, let the process be repeated but enforced by several of the aeroplanes suddenly descending, at eventide, with their occupants into the midst of the soldiers, in the name of the Christ, who shall preach and teach or let the Holy Spirit do it through them, thus giving the All-Father an opportunity to take a hand, by launching the omnipotence of His mighty love into the hearts of the soldiers who, quite likely, are ready to perish for the want of it.

The above suggested procedure certainly would be something new under the sun, and a missionary enterprise altogether worth while for, "The fruit of the Spirit is love, joy, *peace*..."

KOREAN STUDENT WORK IN TOKYO.

Wherever Korean Christians have gone their Church has accompanied or followed them for the quickening of the peoples among whom they have come to live. This is true to the North in Manchuria and Siberia, to the South on the Island of Quelpart, to the West in Shantung, China, and to the East in Hawaii, Mexico, on the west coast of America, and among the Korean students in the city of Tokyo. This article deals with the work in Tokyo only.

In 1907, the first Korean church worker was sent to work in Tokyo, and, from that time until 1912, missionaries or Korean church workers were sent over a part of each year. In 1912, the work was firmly established under the joint support of the Methodist Conference and the Presbyterian Council. A plan was arranged of sending over alternately for periods of two or three years a Presbyterian and a Methodist Korean ordained Pastor. A building was rented for a church home. The work is a union one, in every sense, the management of the Church in Tokyo being in the hands of the Pastor and a "Business Committee" of six men, subject only to review by the Union Committee in Chosen. A colporteur was provided by the Bible Society to travel among the boys in and around the city.

According to the records of the Inspectors sent over by the Government General of Chosen (Korea) for the purpose of supervising

the Korean students, there are now 583 male students in Tokyo City alone. Several of the men have their wives with them, and, in the various schools, there are about a dozen girl students. Over 200 of these boys have enrolled themselves as Christians, and, in spite of the great distances that some of them have to come, the regular church attendance is about 100. On special occasions, as for example the recent Christmas, over 300 have attended.

The boys are studying in all sorts of schools throughout the city. About a dozen are in the Aoyama (M.E.), a few less in the Meiji Gakuin (Pres.), others in the Waseda, and other non-Christian schools, and trade schools. Two are in Pastor Uemura's Theological School. The Church is located in the Kanda District of the city, not far from the Japanese, Chinese, and Korean Y.M.C.A. plants. The boys are the picked men of all Korea (See picture on the front), men who will come back to occupy positions of great influence at home, and it is because of this that special efforts should be made to reach and hold them true to Christ.

Already there are good results from the work.

One young man converted in Tokyo, is soon to open an Academy in Seoul under non-Christian control. Because of his conversion, he promises that his school will be distinctly Christian in its influence. A North Chulla Province student was converted there, and wrote his friends and relatives at home urging them to become Christians. They "believed" and, as a result, there is now in the town a congregation of sixty, and they have erected a church at a cost of about 300 *yen*. In South Chulla Province, a student returning from Tokyo, has associated himself actively with the Soon Chun Church.

In Yokohama, there is a congregation of about thirty Koreans which was started by the Tokyo students. It meets in the house of a Korean candy manufacturer who employs ten men. Most of the Koreans going to and from Hawaii stop there, so that for those out bound, their last touch with home is Christian.

Last Summer the students took up a collection, and had a tract printed for free distribution and, as the boys scattered for their vacation, each took with him a handful of the tracts, and used them in preaching on the trains and boat and on the road. There are no doubt many similar items that could be mentioned that have come under the attention of workers here in Korea.

The Pastor now in charge over there is Rev. O Ki Sun, formerly Pastor of the East Gate (M.E.) Church, Seoul. One of the most important parts of his work is the helping of the believing boys to meet the various forms of false teaching with which they are besieged. He is doing a great work besides but, if he did nothing more than this, his work would be well worth while.

The greatest need of the work, now, is a suitable building in which to meet, a church home. Although 43 *yen* (\$21.50) per month rent is being paid, we have been unable for that amount to secure anything better than an old Japanese private residence, up an alley behind a stone-cutter's shop, in a place very difficult to find. The building has a seven

foot ceiling and, all together, not over 130 can be packed into it. The rest have to stand in the yard. None of the women or girls can attend regularly because there is no room.

The Pastor is compelled to live a half a mile away in a tiny house, also very difficult to locate. In a city work like this, it is almost essential that the Pastor should live on the same site as the church so that he may be easily found. No such suitable plant can be rented for less than 100 *yen* per month and, even then, the congregation would be subject to moving at any time at the request of the owner.

Doubtless, as the years go by, no matter what schools are opened in Korea, the numbers of students in Tokyo will increase rather than diminish, as it will be for them what study in Europe is to graduates in America.

Because of these things, it is the hope of the Union Committee that some of the good friends of Korea may provide us with a permanent home for the work. \$7,500 will be needed for the small plant that is now planned for. The present current Budget is \$800 per year. We wish that might also be provided as an extra, thereby relieving the over-taxed budgets for work in Korea.

In carrying on this work or providing for it a fixed home, there is no thought of keeping the Korean Christians from fellowship with the Japanese Christians in Tokyo. All of the students are encouraged to attend services in the Japanese churches, and numbers of them do attend in the evening, but the majority of the students upon their first arrival in Tokyo and for months afterwards understand so little of the Japanese language that services in that language alone can do them little good. Away from friends and home connections, amongst the temptations of the great city, living in inns and private homes, they need every possible assistance to enable them to live clean lives, and to grow to be good citizens of the Empire. We believe that this work is supplying this need as no other agency can. We commend it to the interest and prayers of all those interested in the work in Korea.

On behalf of the Committee,

CHAS. ALLEN CLARK.

The members of the Union Committee at present are,

Rev. R. A. HARDIE, M.D., <i>Secretary.</i>	} Representing the Conference.
Rev. C. S. DEMING, S.T.D.	
Rev. W. C. SWEARER.	
Rev. H. G. UNDERWOOD, L.L.D., <i>Chm.</i>	} Representing the Council.
Rev. L. O. MCCUTCHEM.	
Rev. C. A. CLARK, <i>Treas.</i>	

Amer. M. E. North.

Amer. M. E. North.

Amer. Presby. Ch. U.S.A.

Amer. " U.S.

Canadian " Presbyterian.

Australian " "

MISSION WORK OF THE KOREAN PRESBY- TERIAN CHURCH.

The Korean Presbyterian Church was organized in nineteen hundred and seven, three months after the Pyeng Yang Theological Seminary graduated it's first class of seven men. One of these men, Ne Keeping, was ordained as an evangelist and sent as a missionary to the Island of Quelpart. A large committee or Board was appointed to care for this work and the entire church contributed to it's support.

The work in Quelpart has been carried on without interruption since it's establishment. Rev. Ne, with his wife and family, still reside on the island. A second ordained minister has been sent to assist in the work. Different unordained workers, both men and women, have also helped in the work from time to time. As the result of the efforts of these missionary workers numerous groups have been developed on the island and the work there now compares favorably with the work in other parts of Korea.

The entire support and oversight of the Quelpart Mission has now been assumed by the Chulla Presbytery. The attention of the Assembly's Mission Board is being given to an attempt to establish a mission in China. The idea of sending missionaries to China has appealed to the Korean church for many years. Three years ago the General Assembly instructed it's Mission Board to investigate the possibility of securing a suitable field in China. Rev. W. B. Hunt, a member of the Board, made an extended trip to personally inspect the various possible fields and confer with leading Chinese Christians and American Missionaries. He returned with the report that the Chinese Church would welcome an effort on the part of the Korean Church to establish a mission in China.

The Nineteen Hundred and Twelve General Assembly appointed Rev. Pak Tairo of Chairyung as the Church's first missionary to China. He and Rev. Kim Chansung, pastor of the An Ju Church, were sent as a committee to confer with the Shantung Presbytery and definitely decide upon a Station site. This committee was most cordially received in Chefoo and in other places which it visited. They were advised to locate in Lai Yang, a large city south west of Chefoo, and after visiting this and other cities, they returned to Korea and reported in favor of Lai Yang. The Northern Presbyterian Mission had already begun work in Lai Yang, but generously offered to withdraw and allow the Korean Missionaries to occupy the advantageous property used by that Mission.

The whole Korean Church was greatly rejoiced and encouraged by this report and at the fall Assembly meeting of nineteen hundred and thirteen-two other men, Rev Sa Pyensun and Rev. Kim Yunghoon were appointed to undertake with Rev. Pak Tairo the difficult task of establishing a mission in China. They are now living with their wives and children in Lai Yang, truly a feeble company in the midst of a great

Chinese heathen population. They have little learning and no influential home church behind them; the language is difficult and the customs different; they can neither eat the food nor drink the water; they are often discouraged and homesick. Can they succeed? We must wait and see, but they believe and we believe that God is with them. They have made remarkable progress in the language and are now preaching in Chinese. Some have already received their message and the people generally are friendly.

It is certainly an interesting experiment. Without means to establish extensive educational or medical work as evangelistic agencies, these Korean Christians have gone to give their lives and the simple Gospel message, to China. Will you not pray that God may help them?

WILLIAM N. BLAIR.

THE MISSIONARY WORK OF NORTH PYENG AN PRESBYTERY.

Self-propagation is one of the essential characteristics of a properly constituted and healthy church. We feel that the following account of the organized work of our presbytery will show it to be healthy and we trust a properly constituted church.

The missionary work of our North Pyeng An Presbytery had its start in the winter class in 1900 as a result of a rousing speech by Dr. Graham Lee. The Koreans awakening to their opportunity to spread the good news further than was possible by their own testimony, united to form a Missionary society. This society, under varying constitutions, has been at work for the fifteen years since, doing an ever more and more important pioneer work.

The society's supporting constituency is made up first of our churches as far north as Pyuk Tong. These churches are most of them grouped by counties into smaller units for the support of workers. Second, there are the Women's Missionary Societies which have been doing a splendid work for five years. These societies are in some cases organized into county unions with one treasury. This arrangement has proved decidedly effective, and much more convenient for the Presbytery's Committee in its dealings with the supporters of the work. Third, the pupils in our local Academies and Young Women's School, also have their missionary societies and give for the support of workers. Fourth, there are occasional wealthy givers who undertake the support of workers for longer or shorter periods. This includes Koreans resident in America who have given for the support of workers and for the houses of missionaries in Manchuria.

Field. First there is the home field which has taken a great deal of our strength. We have had missionaries in the undeveloped parts of all of our counties and as far away as North Kyung Syang province, where a good group was started last year by a missionary supported by the

boys of the Hugh O'Neil Jr. Academy. Another missionary supported by the churches of Nyong chyun county is now at work in the same section. Our society was responsible for most of the early pioneer work in the Kangkei field and still has one worker in Hu Chyang county. From the first, too, it has supported a large part of the missionaries who have developed the Sekando field, having at present three ordained pastors working in that territory. The society has provided houses for two of them who have taken their families to that hard field. The parishes of these three men extend from the junction of the Yalu river and the Padikang or Eastern Hun river on the south, to the northern border of Moukden or Shingking province and for hundreds of *li* back from the river.

On beyond the Sekando field, further up the Yalu in Kirin province we have a missionary who is doing pioneer and reconnoitering work among the Korean settlers in the valleys opening into the Yalu, and this summer will cross over the range and enter the Sungari watershed. There, at Tanghai, several hundred *li* north of the Yalu, there is a large settlement of Koreans some of whom are already Christianized.

Next, there is the Moukden field with a resident worker and a new church now under construction not far, as distances go in Moukden, from the S. M. K. station. This Moukden pastor also has charge of four groups in the territory adjacent to the capital, one of them being east, on the road to the Sekando field, and another at Tiehling on the railroad to Harbin. This same missionary is just about to start on a trip to Peking to visit the group meeting in the compound of the American Board Mission. He will also stop to visit various groups of Koreans along the railroad at Shanhaikwan, Tientsin, etc.

Another field is that in the two counties of Antoong and Kwantien on the Yalu. In this territory, as the result of work done by the presbytery's missionaries, by colporteurs and circuit helpers, we have five or six groups and numbers of scattered Christians. These counties stretch for four hundred *li* along the Yalu, and from one to two hundred *li* back from the river, but the Koreans are most thickly located in the two ends of the territory.

Last fall for several months we had a missionary working in Manchuria near Mong Nouk Hyen on the railroad east of Harbin. We were under the impression that these churches were in the western part of Kirin province which had been assigned our presbytery by the last General Assembly. The missionary however found them to be 500 miles east of Harbin much nearer the Russian frontier than we had supposed and within a few hundred *li* of Pukando. The section visited included groups in the Pong Mil San district, north and west of Lake Hanka, at least 133 miles from the railway, so we have asked the Ham Kyung Presbytery to follow up these emigrants from our territory. Between this district and Harbin there is another large group of Korean Christians at E Mien Po, on the railroad.

Besides all this work the Presbytery is giving largely for the

support of Kim Yung Hoon Moksa, one of our former workers, who is now a missionary under the Assembly's Board in Shantung.

One of the principles of our work from the first has been that every congregation, after providing for the salary of the helper or Korean pastor, has the privilege and duty of giving for the missionary work of the Presbytery.

We have also discouraged the employment of local missionaries for more than the shortest periods on the ground that every Christian should be a missionary to the unconverted in his neighborhood.

We have discouraged, too, the investment of missionary funds on any permanent basis whatever, feeling that it is better to let the Lord provide the profit in souls gathered in, rather than to save the funds and use only the interest for the carrying on of the work. We have found this advisable owing to jealousies arising over the use of the money and on account of occasional losses of small amounts.

We now have a bi-monthly bulletin giving the latest news from the workers for distribution amongst the churches.

Such is the organized missionary work of the Christians in our field, a people whose average income per household is probably not over \$5.00 per month, yet the pay roll of their missionary society has, during the past year, been as much as \$62.00 per month.

Such is the benefit of organized and united consecration, resulting in this work which has been built up by fifteen years of effort. Through it the bounds of our church have been extended, and large numbers of believers have been gathered into the kingdom.

NORMAN C. WHITEMORE.

WOMEN'S MISSIONARY SOCIETY MOVEMENT IN NORTH PYENG AN PROVINCE.

One of the most interesting of the developments among the churches under the care of the mission station at Syen Chyun is the women's missionary society movement. For a period of five years it has been spreading from county to county and from church to church.

In September, 1910 Miss Samuels and Paksi Mi Do, for nearly ten years her faithful Bible woman, were holding a Bible class in Tungju, a town of some importance about forty minutes by rail east of Syen Chyun. The church had just passed through a revival and its women were ready to give expression to their renewed zeal and consecration in some definite work for their Lord. Paksi Mi Di in consultation with Kimsi Sin Whan, afterwards matron of our Girls' Academy, and other leading women of the Tungju church, conceived the idea of organizing a distinctively women's missionary society. The general society of the Presbytery had been organized ten years before and had been doing

such missionary work as had been undertaken up to that time but the women felt the need, as their sisters in America a generation or two before had felt, of having a society of their own. There were seventeen charter members in this first society and it has grown to a membership of sixty. For three years or more they saved their money until they should have enough to send out a missionary and last year they sent their first one, a woman, to Kasan, a "home mission" territory about thirty-three miles east of Syen Chyun City.

As Miss Samuels and her Bible woman went on to other classes they carried the idea with them. Two months after the organization of the Tungju society, one was organized in Wiju City, with a charter membership of thirty-eight which has grown to one hundred and fifty. In the intervening five years twenty-four other societies have sprung up in that county and the county organization has sent out representatives for four successive years, the first missionary, a man, going to Cha Syung, a district lying some one hundred miles north of our northernmost mission station at Kang Kei. The next year they sent two women to the same place and last year they again sent a man. This year in addition to continuing their support of this missionary, they have funds in hand for the sending of two more as soon as arrangements can be made.

The third society to be organized is in the center of the Nong Chyun County work at Yangsee, where, it is said, one may hear on a clear Sabbath morning the bells of nine churches calling as many congregations in surrounding villages to worship. They had twenty-two charter members and now number one hundred and thirty. With so many close neighbors it was to be expected that the work would soon spread to other churches. The societies in that county now number seventeen and at the county class in October 1914, they reported four hundred dollars in the treasury. They sent out their first missionary in 1913, a woman, to Ch'ang Syung, a district eighty-five miles north of Syen Chyun. The next year they sent her again with a companion. It was my privilege to hear their report to their supporting societies at the county class in October. Their accounts of their amusing experiences and of their hardships in travel and in meeting the various sorts of people to whom they preached the gospel were most graphically told and were received with the most earnest attention and lively enthusiasm by their hearers. It seems a bit strange to see these women of Korea who, but a few years ago, heard for the first time the gospel story and who, for generations, have endured the degrading inferiority which is the lot of most women in non-Christian lands, imitating so exactly the missionary conventions of their sisters on the other side of the world and carrying out so efficiently the administration of their own affairs. At times they are interrupted by discussions as to the parliamentary procedure upon certain points and if at any time a mistake is made it is sure to be discovered by a well informed sister and brought up for correction when the minutes are read at the next yearly meeting. This county federation has sent one man to Sye Kan Do in Manchuria this year,

their first representative on foreign soil and the second one to be sent to Manchuria by women of this province. Since, however, his work is among Koreans who have emigrated to that district, we can hardly call him a foreign missionary. They have also a woman missionary in Sak Ju, a district about seventy miles north of Syen Chyun, and one in Ku Syeng, thirty-three miles east.

The society of the two churches on Syen Chyun City was organized in the spring of 1911 and had forty-four charter members. There are now one hundred and thirty-nine members with dues paid up to date. The first work undertaken by this society was in 1912 when a man was sent to Ku Syeng thirty-three miles east of here. He was one of the first two missionaries supported by the women, the other one being from Wiju. The next year they sent a woman to Sakju where one of the Nong-Chyun workers is this year. In 1914 they undertook the support of Kim Tuk Sin Moksa, who is doing such a fine work among the Koreans in Moukden. His constituency is a continually shifting one, many of his church attendants being people on their way to points farther north to settle upon farming lands. Those who remain are very poor so that the society here pays the whole of the pastor's salary. Last year when the call came for help in erecting a building to be used for church services, the women met to discuss the matter. All were in favor of responding to the call but some thought it a pity to take from the neat sum they had in the treasury ready for the pastor's next year's salary, so it was proposed that they should raise the sum asked for by subscription taken on the spot. The women responded promptly, generously pledging several *yen* more than the twenty-five required. It was of this society that Mrs. Ross said last year, "there didn't seem to be any regular program but most of the time they sat around and counted money." The work in Moukden is to be continued for 1915.

Besides the church societies among the women we have two school societies, one organized in September 1914 in the Syen Chyun Girls' Academy with a charter membership of thirty-five, now increased to forty-nine. They have about fifteen dollars in the treasury. The students of the school for young married women not to be outdone in the matter of good works, though many of them are poor widows dependent upon their own efforts for their education, asked to have a society, too. They organized in October with a membership of sixteen which has increased to twenty-seven. They report twenty-eight *yen* sixty *sen* (\$14.30) in their treasury.

At the last meeting of the societies of the province at the general Bible class in March, fifty-eight societies were reported with a total membership of one thousand four hundred and twenty-two and funds on hand to the amount of three thousand three hundred ninety-three *yen* (\$1,696.50.) Inquiries as to how the women get the money for their missionary work brought forth the information that besides the contributions of those who have money of their own to give, many earn their missionary money by washing, making small articles for sale, by weaving coarse cloth such as they are able to make in their own homes. Some put aside

a portion of the rice each day as they prepare the meal—their way of tithing since rice is the main article of food. Again we are reminded of the similarity to missionary societies at home, I doubt, however, whether there are many Presbyteries which can report a correspondingly large average sum per member in contributions. These women average this year two *yen* thirty-nine *sen* per member in the treasury (about one dollar twenty cents gold) which when one takes into consideration the low wage and the low standard of living in the country, represents about ten times that amount in vastly richer America. And when one further considers the youth of the churches where these societies are being organized, the growth of the movement seems the more remarkable. The Tungju church, where the first society was formed, was established in 1899, the Yangsee church in 1900 and the Syen Chyun church in 1897. These churches have had to begin at the very beginning and learn first the rudiments of the gospel, then little by little as they grew, church organization and methods. The organization of the general society in 1900 shows that they were early alive to their responsibility for passing on the message they had themselves received and now this movement among the women shows that the teaching of the gospel truths which has always resulted in improved conditions for women has wrought in these women a great desire to share the responsibility and the privilege of gospel evangelisation.

BLANCHE I. STEVENS.

WOMEN'S MISSIONARY SOCIETY OF KANGKEI.

Four years ago a Missionary Society was organized here. The organization consists of the usual number of officers and several Committees, the most important being the Program Committee, Helping Committee and a Committee to look after the sending out of any who wish to preach.

The Program Committee meets with a foreigner and makes out the programs for three months in advance. The program usually consists of singing, prayers, reading the minutes of last meeting and roll call. The members used to respond to their names with verses of scripture but they have become so numerous that this custom has been discontinued.

The scripture lesson chosen is interpretative of the subject of the meeting as preaching, giving, prayer, etc. They also vary the program with a lecture on the life of some great missionary or some account of the work of the Church in the great mission fields. Sometimes this is given by a foreigner but oftener by one of the brighter women who is selected and assisted in preparation by a foreigner.

A place on the program is given to the report of those who have been out preaching. All are urged to preach as they can and some of the older women who have daughters-in-law at home, find time to go

out preaching. Two old ladies who started out to preach in the villages east of the city, when asked if the distance was not too great for them, replied, "we have leisure while younger women have home cares ;—we are so anxious to preach the gospel to those still in darkness."

The Committee of Help reports to the members any who are ill or in special need of prayer, and members are urged to visit those and give them the help of "good cheer and Christian fellowship."

At present one of the Elders of our local church is out on a salary, preaching in Tong Jin County ;—he sends glowing reports of his work, and these letters from him are read at each meeting.

The members of our society always observe their "Anniversary Day," the first Thursday of November. In the forenoon the program is carried out, then, at the noon hour, all partake of refreshments which, however, are not light refreshments for each member brings the money for her dinner. In the afternoon the election of officers is held for the ensuing year. On this occasion, almost without exception, the members pay their annual dues, twenty-five cents, each. A good many pay much more than this sum while not a few pay it only at considerable sacrifice. After a long day they all leave with renewed enthusiasm for the following year's work.

MRS. HARRY A. RHODES.

WOMEN'S MISSIONARY SOCIETY OF PYENG YANG CITY PRESBYTERIAN CHURCHES.

In the writer's experience with missionary societies in America it is usually the custom to organize a society first and then plan for some work to do. The missionary society whose history is to be written in this article was not organized until eight years of definite work had been accomplished. About fifteen years ago some of the good women of the congregation which met in the old building at Sa Chang Kol, conceived a desire in their hearts to give and so to help others in need. They hardly knew what to do or how to do it. They each agreed to give one *sen* (a half of a cent) a month. This money was first used for poor people who had died and who had no friends to provide for even simple funeral expenses.

The thought came to these good women "Why help people who are dead ; why not rather help people to obtain eternal life ?" This meant preaching the Gospel message in places near and far from the city of Pyeng Yang, and this has been the definite work of the society since that thought came to those good women. Mrs. Kim and Mrs. Ko were the first two women sent out to preach. They received only the price of the shoes worn out in traveling the rough roads. A number of the churches of Pyeng Yang district date their beginning from the time those missionary women went to their villages to preach.

About seven years ago the session representing the Pyeng Yang city churches thought best that the women organize into a missionary society and have regular times for meeting. Two foreign missionaries were asked to meet with the Korean women, two of whom were appointed from each of the city churches. This committee is practically the executive body of the society. The officers are all Korean women. The committee meets every three months. Before the meeting, the committee on finances and the committee which appoints women to go out preaching meet and arrange their reports which are made to the executive committee. Arrangements are made for the general meeting which is held a few days after and to which all the women of the city are invited. All of these meetings are conducted in an orderly manner which is surprising when one considers how little training the women have had. The program of the general meeting is not much varied and it has been thought that perhaps we should branch out and give these women some information as to what women are doing in other lands. The program consists of prayer, scripture reading, reports of treasurer, secretary and committees. If the missionary women are present they give some of their experiences. There are usually three short addresses by selected women, on such subjects as "Thanksgiving," "Prayer" or "Unity." Each speaker has twelve minutes and if she doesn't stop on time, a bell sounds as a reminder.

After the work was begun in the Island of Quelpart under the Korean Presbytery, several years ago, the Pyeng Yang women paid the salary of the woman missionary, Mrs. Ne. They continued doing this for about six years until the women of Chulla Province assumed the support of Mrs. Ne. The Pyeng Yang women keep two women busy all the time in the country tributary to Pyeng Yang. They now have four women, two in each of two different sections. They used to go out for short periods but during the past two years it has been found best to have them go to a place where there may be only one or two believers or perhaps none and stay until they see good results. When the society decides to which district the women shall go, the pastor in charge of the district is informed and he gives advice as to which places the women are to go and they report to him when they return.

The missionary on the committee had some difficulty in having the women present their reports properly. They used to report such large numbers of those who had decided to believe! They now report that the Gospel message was given to so many people, of which number so many said that they believed, and of that number so many appeared to be sincere.

The offerings for the work are all voluntary, of course. The members of the executive committee of each church receive contributions from the women of that church and the funds are handed over to the treasurer. The books at present show a balance of thirty-three dollars. Last year the amount of money used was about 350 yen (\$175.00 gold).

When the missionary women start out to preach, the women of each

church are told where they are going and are asked to pray for them, and when they return they are received as though returning from foreign shores and questions asked about the work they've been doing.

Let me introduce to you the officers of the society :—Mrs. Whang, one of our former school teachers, is secretary. Mrs. Kang, the wife of Pastor Ne of the South Gate church, is treasurer and our president is Mrs. Ne, a dear old lady seventy-four years old who was the first woman to believe in the city of Pyeng Yang. She is growing feeble and deaf and has wished to resign as president but she is so much loved by all of the women that they do not wish her to give up. They said to her "We will sit very close and talk very loud so that you'll understand." The vice-president Mrs. Sin, sits very close and helps in her kind loving way.

HELEN KIRKWOOD BERNHEISEL.

MISSIONARY SOCIETY OF THE GIRLS' UNION ACADEMY, PYENG YANG.

Our girls have been doing some missionary work for two or three years, but did not formally organize a society until a year and a half ago. Our Society, as is usual, has officers and committees to facilitate its work. Each month a separate country is chosen to be studied by the society and the last Tuesday afternoon at the conclusion of recitations, the Society convenes in the chapel and the country studied that month is jointly considered and is prayed for. On the three other Tuesdays of the month, at the same time and place, the Society convenes for a service of prayer.

VELMA L. SNOOK.

MISSIONARY SOCIETY OF UNION CHRISTIAN COLLEGE, PYENG YANG.

For many years there has been a Missionary Society in connection with the Union Christian College of Pyeng Yang. It was organized, originally, not only to stimulate an interest in the evangelization of the Korean people on the part of the students of this institution but also to give practical direction to those efforts.

From the very first there has been much interest manifested in the meetings and work of the society. The membership is voluntary on the part of the students yet, it has always been a fact, that the most of the students were members of the society. Regular monthly meetings are held, the meeting generally taking the place of the weekly prayer meeting for that week. At that time any items of interest in the

work that the society is doing are reported and prayers are offered for the work.

The activities of the society have taken several directions. For some years the society supported one of its former members as an evangelist in the island of Quelpart, off the south west coast of Korea. The evangelist did good work in what was practically a foreign mission field. He worked along with the evangelists supported there by the General Assembly of the Presbyterian Church of Korea. Later he came back home and then was sent as an evangelist by the society to the distant and unevangelized parts of this province, where he is still at work.

But the students have by no means confined their efforts to sending substitutes abroad to preach the Gospel in their stead. They have sought and found many opportunities to preach the Word here in the city and its environs. Almost any Sabbath afternoon bands of the students can be seen preaching the Gospel in the streets of the city to assembled crowds. They teach in the Sabbath schools, and go to near-by country churches and conduct the Sabbath services and do it, also, to the edification and spiritual stimulus of the congregations to which they minister.

This last winter and spring the members of the society have been going in a body and giving a Sabbath to each of the churches in the city. In the earlier hours of the morning they would go into the region of that church and preach the Gospel in the streets and from house to house and invite the unbelievers to attend the church services of the day. Then they would take charge of the regular preaching services of the church for the day, one or more of the boys doing the preaching and the rest helping in the singing and in personal work. In this way they have made their influence felt very largely and the churches have been the recipients of much help and inspiration.

During the winter vacations also they have collected money to send volunteers from among themselves out on evangelistic tours through the various parts of the country. They have generally gone two by two, the society paying their travelling expenses but no more. Thus many new believers have been added to the country churches through the efforts of these students.

C. F. BERNHEISEL.

FOREIGN AND HOME MISSIONARY SOCIETY.

The Foreign and Home Missionary Society of the Korea Methodist Episcopal Church came into existence in May of 1910 through a revision of the constitution of the Home Missionary Society which had been organized three years previously. In the amended constitution its object is defined as "religious; designed to carry the Gospel to the frontier regions of the Korean speaking peoples and to other countries."

Foreign mission work was undertaken in 1910 by the appointment

of Son Chungdo as missionary to China. After what was considered a successful period of not quite two years he returned, and partly, though not chiefly, for financial reasons, it has not seemed wise, as yet, to resume work there.

In 1912 union work was started among the Korean students in Tokyo by the various Missions in Korea, the Presbyterian and Methodist groups furnishing onehalf each of the budget necessary. If I mistake not, each of the other Missions pays its assessment from foreign funds; the Methodist Episcopal portion comes entirely from the native church through the Foreign and Home Missionary Society. We feel that it is not only legitimate but most fitting that work of this nature should form a part of the program of the native Korean church.

Along the line of home mission effort the Society has maintained workers since 1913 at some of the most needy points. For the first year two men were kept on the Wonju District, our most eastern work; while in 1914 and again for the present year, one worker is supplied on the Yeng Byen District, in North Pyeng-An Province.

B. R. LAWTON.

EWHA HAKTANG MISSIONARY SOCIETY.

(FROM EWHA HAKTANG SCHOOL REPORT.)

One of the interesting incidents of the year which shows something of the spiritual life of the students, occurred in November. A sum of money was to be raised for the work of the church, and the native pastor, before presenting the need, preached a sermon on tithing, using as his text Mal. 3,-10.

The evening of the same day, one of the foreign teachers found the girls all seated in the chapel and one girl earnestly talking, while on tables and long benches, brought to the front for the purpose, were clothes of every description and color. On inquiry she learned that these garments, and other articles, were the free-will offerings of the girls. Those who had no money to give gave what they had, many of the gifts meaning real sacrifice. Each girl on her knees had consecrated herself and her all to the Lord; then, one after another arose, quietly found her way to her room and returned with her gift, until every one had brought something. Silk, linen and cotton garments, shoes, rings and pins, books and countless little keep sakes, dear to the owners, filled tables and benches. How the angels must have rejoiced over the spirit which prompted the laying of these gifts on the altar! Visitors and friends eagerly bought, for the real value only, until the sum of \$150 was realized.

The students' missionary society have 70 yen \$35 in the treasury raised by their monthly collections, which they propose to use toward the support of a Korean young woman who is working among the Chinese

women in Peking. The missionary spirit is steadily growing and we rejoice to see it, knowing it is a sign of a deeper work of grace in the heart.

L. E. FREY.

NATIVE CHURCH MISSIONARY ENTERPRISES—M.E. CHURCH, SOUTH MISSION.

Is the Korean Church doing anything that is missionary in character? I can answer for the spirit of service which exists in the church within the borders of the Southern Methodist Mission. The mass of the people in the territory allotted to this mission is miserably poor. The poor hear the Gospel gladly and nearly all the church constituency is poor. Whatever they do in the way of church support or missionary effort is out of the abundance of their poverty. Often, in looking at the present condition of the Church's forward movements, there is an inclination to become discouraged and to wonder if the day will ever come when out of the abundance of their poverty a riches of liberality will abound. And then in retrospection we take courage and press forward, for from a comparison of the present with the years which have been made into history we readily see that advance has been all along the line and in every department.

I have been asked to record some of the enterprises which have been wholly financed and directed by the Korean Church in the Southern Methodist Mission.

FOREIGN MISSIONS.

About seven years ago, Koreans began to emigrate to North Kando in large numbers. North Kando is in Chinese territory, no great distance from Vladivostock. The fertility of the land and the low cost of the same, caused many a Kôrean, who had been planting and reaping a scanty crop from mountain sides or whose successive crops had been scourged by flood or famine, to leave for this north country. Many church members went also. The church members were as sheep without a shepherd and as a large percentage of them were from the bounds of the Southern Methodist church a "Kando Missionary Society" was organized by the native membership of this church. The travelling expenses and salary of one of the leading helpers were wholly provided by the church and he was sent to preach the Gospel to these Koreans in Chinese territory. He remained there nearly a year, supported all the while with funds raised by the Kando Missionary Society. His work was of a high character and definitely constructive. He shepherded the sheep and reached many a non-Christian with the gospel. Division of territory agreements between the Southern Methodist and Canadian Missions, later turned the whole Kando field over to the

Canadian Mission. In this territory which was practically opened by a Korean Missionary, supported by his own church, there is now a mission station operated by the Canadian Presbyterian Mission, which, though recently established, has made marked progress.

HOME MISSIONS.

The missionary spirit though diverted from its first efforts in North Kando by territorial rearrangement did not completely die out. Finally, it found expression in the organization of an "Evangelistic Union" composed of all the preachers, helpers and colporteurs within the borders of the Church. Into a common fund they pay monthly 1/20 of their salaries. From this fund are paid the salary and travelling expenses of an evangelist, whose duty it is to labor within the borders of the Church in revival efforts as well as to open up work in unevangelised districts. This work is only in its beginning stages. It is hoped that within the coming year the "Evangelistic Union" will be able to support several Korean workers who will devote the most of their time to evangelism among the non-Christians.

CHURCH EXTENSION AND CHURCH IMPROVEMENT.

In the country districts, the native congregation has always erected its own house of worship. Because of the lack of funds many congregations have been forced either to build or to buy buildings that are wholly inadequate for church purposes. In order to relieve this condition a fund is being raised by the whole church from which grants in aid will be given to congregations that will agree to erect buildings and to make improvements on old ones which will not only be better suited for the purposes of Church and Sunday School, but will be an index to the spiritual and social betterment which have come to them through the Gospel. It is hoped that this sum will aggregate \$150.00 per year. "The Gospel Message to the Koreans needs to have a greater emphasis placed upon its social values, not that this should ever be the major emphasis, but one cannot feel but that Christianity should make, and that early, among a people that accept it, a noticeable betterment in environment" says Dr. Haven of the American Bible Society in a recent article in the Bible Society Record. The above movement for better church buildings is one step in line with the above sentiment expressed by Dr. Haven. Being wholly financed by the Korean Church it is a commendable enterprise. May the "betterment in environment" become noticeable in church and then in home and then in all social agencies throughout the whole Christian Church in this peninsula, so that it can be truly said that Christ's influence permeates all.

W. G. CRAM.

MISSION WORK OF CHULLA PRESBYTERY.

SOUTHERN PRESBYTERIAN TERRITORY.

Six years ago when this Presbytery's first three theological students graduated from the Seminary, one was set apart to a home mission field of our territory, and supported in the same by the churches of the Presbytery. This was continued with profit for several years until Rev. W. M. Clark was prepared to take charge of a field and his assignment included this mission field. Then the above home missionary was put in charge of the Kunsan pastorate, and the missionary zeal of our Presbytery's churches was directed towards Foreign Missions.

At that time the General Assembly was engaged in Foreign Mission work in the large Island of Quelpart and in the Valerostok region of Russia. In Quelpart a splendid work had sprung up. Rev. Ye Kei Poong had worked tactfully and zealously in the city of Cheyju, gathering out a band of nearly one hundred men and women, and had organized them into a church. Interest had been awakened in other towns in the Island and little groups of men and women were meeting in three or four centres.

Owing to the proximity of Quelpart to us, our people were anxious to assume a definite responsibility for it. We were encouraged by the Assembly's Board of Missions to believe that when we should be able to assume the financial support of the Quelpart field it would be turned over to us. So we began taking a special annual collection for the Quelpart Mission.

Although we were yet unable to undertake the full support of the work, the Assembly of Sept. 1913 upon opening up the China Mission, after passing a Budget for Quelpart allowed Chulla presbytery full direction of the work for one year.

During the succeeding year, under close supervision, the Quelpart work expanded, certain economical reforms were effected, and our Presbytery's interest was substantially deepened and strengthened.

Under the blessing of God our contributions increased, a deficit of *yen* 90.54 (\$45.27) of the full budget of 933.00 *yen* was made up by popular subscription at the meeting of Presbytery in Kwangju, Aug 15-18, 1914, and we went up to the Sept. meeting of the General Assembly with happy hearts to report that we were ready, under the blessing of God, to undertake the financial support of the Quelpart work. By vote of the General Assembly the work was turned over to Chulla Presbytery, Sept. 1914.

The present year has been a good one in the history of the work. In addition to Pastor Ye Kei Poong who is doing excellent work, Pastor Yun Sik Myung has taken up regular work in the Island. He is located at the port of Mosilpo, with adjacent populous territory assigned to him. His work is being blessed. The local work has been strengthened by his instruction.

Under the united effort of the two pastors the colporteur-Helpers

and the Bible women of the Quelpart Mission, two new meeting places with very encouraging attendance respectively, have opened up. In the churches and their missions not less than one hundred definite decisions for Christ have been made. Great triumphs of faith in answer to prayer whereby devil-possessed men and women are healed, and poor helpless invalid wretches, filled with the hope and joy of eternal life, enjoy recovery from the malady of disease also, are reported.

The Quelpart church impresses every visitor with its spirit of sincere "love of the brethren," Christian fellowship and comradeship among its members.

Just at this time our senior missionary, Pastor Ye, is compelled to leave the work and seek medical attention. He has had an annoying and painful throat trouble for months, and is called on to rest and to receive medical treatment. May I take this occasion to earnestly request those of the missionary community who may have the opportunity, to assist Pastor Ye to get the entire rest which he needs.

Chulla Presbytery while undertaking the full support of the Quelpart work, this year also maintains a substantial interest in the Assembly's work in China by contributions to the same of something over 75.00 *yen* (\$37.50). I trust our people are learning something of the blessedness of giving and working for others.

L. O. McCUTCHEN.

WOMEN'S MISSIONARY SOCIETY, CHUNJU,

SOUTHERN PRESBYTERIAN.

The missionary Society of Chunju started eight years ago in a very natural and simple way. Miss Tate was telling the Christian Korean women how individuals and churches in the home-lands supported one or more missionaries for home or foreign mission work when one of the listeners asked, "Cannot we do something of that sort?" An affirmative answer having been given and the company assured that nothing would be easier or more helpful to themselves than thus, in a larger way than hitherto, to share with others the blessings of the Gospel, "Since he who blesses, most is blessed"; the fire caught, kindled and spread into a conference which consumed all obstacles consolidating the faith and love of the company which forthwith manifested itself in an organized missionary society.

This Society has continued steadily along until the present time, having been first cared for by Miss Tate, its original inspirer, who was followed by Mrs. Tate, who, some years since, was succeeded by Mrs. Reynolds who at present is director of the society.

The contributions of the Society, in money, have averaged three *yen* (\$1.50) a month, and because "Charity begins at home," though it may not end there, the first work of these good women was the support of a woman evangelist for the city of Chunju, which was the place of

their own residence. This field was cultivated by the Society for six years when the interest, the faith and the numbers of the band had increased to such an extent that the leader, two years ago, proposed that the women of the Society should, themselves, prosecute the work in Chunju city and that the paid evangelist should be sent to the island of Chaiju. After a month's thought and prayer regarding the matter, this change for enlargement was made and a woman evangelist is now employed by this society for the Chaiju Island work. The meetings of the Society are held every bright moonlight night.

PATSY B. REYNOLDS.

MISSION WORK OF CANADIAN PRESBYTERIAN CHURCH IN KOREA.

The organization of evangelistic societies in our churches has proved itself a good method of developing workers and keeping up interest in the propagation of the Gospel. In Kando, such a society has called and supports a native pastor who is doing excellent work. There is also an evangelistic society organized among the paid workers of that station which raises sufficient funds to employ a field worker. The organization of this society arose spontaneously from the desire of the workers better to cover the ground in that needy field. Three women's societies support field workers among the women in this northern region.

In Hoi Ryung, we formerly had a society that supported a native pastor but now that has been divided into three smaller ones each supporting an unordained worker. Here too, as in other stations, very enthusiastic women's societies contribute considerable monthly sums, hold formal meetings and support their own workers.

In several of our stations night schools have been begun for the instruction of both men and women. Some were very successful while others did not meet with an encouraging response. Most of them, I think, were begun on the initiative of the Korean Christians and conducted almost entirely by them. In some cases no small amount of effort and personal sacrifice were invested in these schemes.

A course of Bible study for women, covering five years work, was adopted by Council and in accordance with it weekly study classes have been organized in many groups, and as different grades in the course have been mastered, certificates to that effect have been issued to the women. The good effects of this work are, I believe, second to none in all our activities.

In some of our stations, "oversight committees" have charge of the evangelization of certain wards or districts, hold cottage prayer meetings, instruct new believers and try to relieve suffering and want especially among the Christians. In Songchin station bands of women

make regular evangelizing trips thru the town and neighboring villages, meeting before they go, for prayer; and after their return, to report on their work.

While in all these organizations there is a large element of helpfulness in that enthusiasm arises from united effort, nevertheless, there is a tendency to shift responsibility to committees or to leave it in the hands of the more active Christians to the exclusion of those whose participation would develop their own spiritual life and thus greatly uplift the average spirituality of the church. I firmly believe that more stress should be laid on the necessity of personal, constant, evangelical work on the part of every professing Christian. Perhaps even the "higher-ups" are open to criticism on this score.

T. D. MANSFIELD.

My dear Mr. DeCAMP:—

The interest and enthusiasm in Sunday School work, seen throughout Korea during the past three years, has not lessened in the least. On the contrary the work is being more systematically and thoroughly done than ever before, and the requests for suggestions that might be of value in conducting Schools are so frequent, that it was with genuine joy the writer heard the suggestion of the editor of the K.M.F. to devote the issue of next October to a consideration of Sunday School problems.

The time has passed when an appeal for the organization of more and more S.S. is pertinent, for I think every missionary worker sees and realizes fully the immense force, as an evangelistic agency which the S.S. exerts. This is true in America, but if compared with the results of carefully planned and faithful work here in Korea, the advantage rests with us.

I remember three years ago when I was talking on the organization of "heathen" S.S., I stated that religious activities along special lines seemed to move in cycles.

One year the attention of the church and the world may be attracted to the interest in the Laymen's Movement; another year it may be the Y.M.C.A. propaganda which holds the center of the stage in religious activity; another may be marked by the success of an intensified campaign along evangelistic lines; still another may be featured by an especial movement favorable to the temperance cause, and yet another may be "Billy" Sunday year.

Not unlike this condition is the resultant within each different line of work which at one time or another has been "featured."

The S.S. work in Korea still claims a great deal of attention from Koreans and missionaries alike, and demands much of their time, and altho results beyond the hopes and expectations of many have been attained, in order to keep pace with the changes we want to compare notes and get in close touch with each other, concerning the problems which sometimes almost "floor" us in this great work.

This is one object of the proposed "Quarterly Number, and I am sure the editor will appreciate the receipt of copy for the October Number, whether devoted to problems which you have met—solved or unsolved—or whether it is any matter of interest which has come to your notice.

You might have something to tell which could be used to good advantage by others in their work. As an illustration, allow me to give you an incident which came to my notice a short time ago, which I have used with tremendous results in fixing the real value of the S.S. amongst the Koreans.

Last year at a big meeting in America there were over 5,000 present, and in reply to the question, as to what age people present became Christians, the following table was made from their replies ;—

400	were converted under	10 years ;
600	" " between	10 and 12 "
600	" " "	12 " 14 "
1000	" " "	14 " 16 "
2500	" " "	16 " 20 "
25	" " after	30 "

- Of 500 ministers present the majority were converted under 16.

Think over that report, and then use it in a S.S. talk before the Koreans and notice how interested they will become. It is likely to place a new value upon S.S. work and effort. All these persons reported on, were converted inside the so-called "Sunday School Age."

Comparisons are odious, and it is not my intention to make any, but I do want to give you an illustration of what enthusiastic S.S. effort, applied sensibly and along right lines, punctuated with many prayer periods, has done for Mokpo, the smallest Station, in point of numbers, in our Mission.

Three years ago I visited Mokpo and found there were about 250 attending S.S. each Sunday which practically represented the church membership. I have been in Mokpo for the past 6 weeks, supervising some building operations, and during that time the average attendance at S.S. was over 850, or an increase of 240% in three years. And these are all enrolled by name and looked after—usually at least—if they are absent from a service.

It does not require much stretch of imagination to picture the results from these schools when the children and adults—all children in instruction—have received a few years of instruction and felt the power and the warmth of the love of Him Who said—"Suffer little children to come unto Me, and forbid them not."

The personnel of Mokpo Station would suggest a valid reason for such advance, but they will answer you, should you ask the reason for this success in S.S. work, that it is due to the interest which has been aroused among the Koreans themselves.

One of the best meetings I have attended in Korea was the monthly

meeting for workers in the local S.S.—it was a small sized Convention in point of interest and spirit shown.

Don't say that the same cannot be done in your section, for I believe it can—and it is to answer and reassure just such doubts as you may have in your mind that we propose featuring the October number of the "Field" and making it the "Sunday School Problem Quarterly Number."

Yours sincerely,

M. L. SWINEHART.

NOTES AND PERSONALS.

A baby boy was recently born to Dr. and Mrs. W. T. Reid, who are now on furlough in the United States.

Rev. and Mrs. J. S. Nisbet left for their first furlough early in June.

Mr. H. H. Underwood, who expected to leave Korea for the United States this Summer, has concluded to defer his departure for a year.

Dr. S. P. Tipton of Chungju, N. P. Mission. and Dr. E. Anderson of Choonchun, S. M. Mission, were in Seoul the middle of May seeking examination for medical certificates at the hands of the Government.

We are sorry to record that Dr. J. T. Trice who lately arrived in Korea to reinforce the medical staff of the S. M. Mission, has been ordered home on account of physical disability discovered soon after his arrival on his chosen field of labor.

Yun Mot Kol is being fast denuded of many of its former residents through furlough. Rev. and Mrs. Toms who left last Winter have been followed by Rev. and Mrs. E. H. Miller, and Mr. Genso and family hope to arrange to follow across the Pacific, in the early Winter.

Rev. E. W. Koons is emphatically making good as Principal of Wells Academy, in Seoul. There seems to have been a revamping of the processes of the institution all along the line, in the interest of a vital articulation of all the parts. Discipline has improved with the approval of the students; the course has been extended two years, while the curriculum was brought into accordance with the Government requirements two weeks before the publication of the same.

An item, evincing honesty, came to our notice during the Winter. A student received a remittance from his father of eight *yen* for board. In the dusk of evening this money was dropped and lost in a remote quarter of the Academy building where it was picked up by a fellow student the next morning, who promptly delivered it to the Principal.

Ground for "The Pierson Memorial" will be broken soon, just inside the West Gate, Seoul.

At Pyeng Yang, Diplomas were conferred upon ten Academic graduates who passed the Senate examinations in the Spring. This in the first time diplomas have been given and as the recipients themselves did not know they were to receive them until the very close of the exercises, naturally interest was very keen. A representative congregation assembled at 4 p.m. in West Gate Church Pyeng Yang, on Tuesday last for this purpose. Dr. Moffett made a brief address; in a sense to the graduates, though neither he nor they knew just who they were. Dr. Baird presented the diplomas and Mr. Kim In Jun made them a fervent address in which he congratulated Pyeng Yang in general for this additional work of excellence or superiority—10 out of the total of 12 being from the Pyeng Yang academy. Special music was provided by the students.

Dr. Robert E. Speer and party are expected to arrive in Korea the 7th of September.

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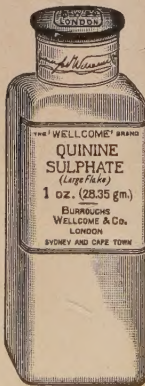
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